

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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**CONDITIONS.**  
**THE CHRISTIAN SECRETARY,**  
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## EXPOSITOR.

### THE GROANING CREATION DELIVERED

A LETTER TO A FRIEND.

ROMANS VIII. 19—22.

The earnest expectation of the creature waiteth for the manifestation of the sons of God: For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together, until now.

CONCLUDED FROM OUR LAST

The Creator formed this world for himself. He made it a fit habitation for rational beings, who were capable of persevering in holiness and bliss. And the world itself is not culpable, that this state of things did not continue. It was made subject to vanity, not willingly. So far as it is independent of rebellious man, it continues still to obey regularly the ordinances of heaven. It is the wickedness of man, which has ruined the world. It is the wickedness of man, which has involved it in its present dreadful condition, and imposed on it a curse, a bondage, a burden, under which it is represented as groaning for deliverance.—And it shall be delivered. The mouth of the Lord hath spoken it, and he will do it. "The creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." This brings me to the second proposition advanced; in discussing which, I shall endeavour to shew, when this deliverance may be expected to be accomplished.

The burdened creation is represented in the passage we are considering as "waiting for the manifestation of the sons of God." And when its deliverance is effected, it is to be brought into the glorious liberty of the children of God. These expressions plainly indicate, that the deliverance of the natural world, and the renovation of the moral world continues under the dominion of sin. So long as the inhabitants of the earth continue to be "earthly, sensual, devilish;" the world they inhabit must remain subject to vanity, and under "the bondage of corruption," and be blighted and desolated with the curse of heaven. I am hence led to observe,

1. That the deliverance of the natural world will be partially effected, during the Millennium. The Millennium, no doubt, will be a period of very general religious knowledge, and eminent piety. All will know the Lord, from the least unto the greatest. All, having renounced the hard service of the destroyer, will be prepared to unite, in the service and worship of the living God. But in proportion as the inhabitants of the world cease to be vain, the world itself will no longer be "subject to vanity." In proportion as the inhabitants of the earth cease to be corrupt, the earth will be "delivered from the bondage of corruption." When all men become holy, from the least to the greatest, and can cordially unite in the service of their Creator; the world will no longer be perverted from its proper use, and pressed into the service of Satan and of sin. The sun will no longer aid, by its pure light, the perpetrators of wickedness. All nature, animate and inanimate, will no longer pour its profusion into the lap of ungrateful man, to be prostituted to the purposes of iniquity and vice. Mercies will be acknowledged and improved; duties will be known and practised; and the world itself, instead of being made the instrument of sin, will be enjoyed and used, for the glory of its Creator. In the sense here spoken of, if no other, the world, during the Millennium, will "be delivered from the bondage of corruption, into the glorious liberty of the children of God." Nor do I think it improbable, that it may be partially delivered in some other senses. The rage and concussion of the elements may then be less violent; and those natural disorders and calamities, which so often desolate a wicked world, may be comparatively unknown. The curse which fell upon the ground in the day of man's apostasy, may be, in a measure, mitigated, and the earth may be restored, in some degree, to its primeval state. But this will not be its full and final deliverance. It is necessary, therefore, to observe,

2. That this deliverance will be completely and eternally accomplished, at the consummation of all things, in "a new heaven and a new earth." We are taught in the Scriptures, that the world is not, at the end of time, to be ut-

terly and finally destroyed. It is rather to be renovated and changed. Thus the Psalmist, speaking of the heavens and the earth, says,— "All of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." This changed, purified system of nature is called, in many places, "a new heaven, and a new earth." Thus the apostle Peter, after predicting the last day, and the end of the world, adds, "Nevertheless we, according to his promise, look for a new heaven, and a new earth, in which dwelleth righteousness." It was revealed also to John, that there should be "a new heaven, and a new earth, after the first heaven and the first earth had passed away." Of this new heaven, and new earth, we have not the means at present of knowing much. It cannot be doubted, however, that they will be thoroughly purified from evil, be freed from all curse, and will be rendered the meet and everlasting habitation of holy and happy spirits. Then will be "the time of the restitution of all things." Then the sons of God will be manifested, and "the glorious liberty of the children of God" will be fully realized.—Then the creation will no longer groan, and travail in pain together, on account of its "subjection to vanity," and its being under the "bondage of corruption," and a burden of sin. Its waiting, hoping, and earnest expectation will be ended, and its deliverance will be final and complete. Purged in the fires of the last great day, it will be rebuilt in heavenly beauty and glory, and will remain an habitation of holiness and felicity for ever and ever.

It will be seen, from the exposition which has been given of the text, that it affords no countenance to the doctrine of Universal Salvation. This passage, it is well known, has often been quoted in proof of that doctrine. Indeed, it is relied on, by the abettors of Universalism, as one of their principal supports. But we have seen that it has no relation to the subject. It relates to the natural world, and not directly to the moral world. It describes the dreadful state into which the natural creation has been brought, by the wickedness of man; and promises, that when the sons of God are manifested, "the creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." And all this may be done, and yet multitudes of the human family may not be finally numbered and manifested with the sons of God. This renovation of the natural world may be accomplished, and yet incorrigible transgressors be punished, as they deserve, for ever and ever.

The subject is also fitted to impress, upon those who attend to it, a sense of the evil and dreadful nature of sin. What has sin done?—What has it done to the human family—the world of mankind? The world, in this sense, has been fitly denominated "a vale of tears," and a world of sorrow. Wave after wave has rolled over it, till it is filled and covered with a sad variety of woe. Some are groaning in slavery; some pining in dungeons; some wasting with disease; some weeping the loss of friends; and many are suffering, in a greater or less degree, from hunger, and thirst, and cold, and want, and nakedness. But the effects of sin on the earth are not confined to its rational inhabitants, who have been guilty of practising it. They have fallen heavily on the world itself.—On the whole face of nature are inscribed in capitals, the dreadful consequences of the fall and wickedness of man. The very creation lies groaning under the bondage of human corruption, and travelling in pain through a burden of sin, and blighted and desolated with the curse of heaven. It is represented as waiting, with earnest expectancy, for its promised deliverance, and "for the manifestation of the sons of God." And this world, after all, is not the place, where sin receives its full desert.—The perpetrators of it have no more than their chastisement here—the insupportable weight of that vengeance they have merited, is reserved to be inflicted hereafter. How great then the evils of sin! How bitter its effects, in the present life! How terrible, unspeakably so, in the life to come.

This subject should be a humbling one to guilty men. Is it true that the whole creation groans under the burden of our wickedness? That it travails in pain under the curse and bondage of our sin? That it is waiting, and earnestly expecting deliverance, from the dreadful servitude of our folly? How then ought we to groan under the burden of our own sins? How ought we to be pained and distressed, under the curse and bondage of our own iniquity? How ought we to hope, and wait, and pray for deliverance, from our own fearful subjection to vanity and evil? When the very stones, as it were, speak, shall we be silent? When the creation is frightened for us, shall we be secure? When the world is sinking under the pressure of our guilt, shall we be insensible of the burden ourselves? Certainly this ought not to be. Indeed it cannot be, without our justly incurring the charge of unaccountable and unconquerable stupidity. Let us unite our groans with those of the creation, that we too may "be delivered from the bondage of corruption, into the glorious liberty of the children of God."

From the above discourse, my dear Sir, I think you may gather the exposition you have desired. If it shall be of any service to you, in aiding your theological pursuits, or quickening you in the practice of duty, the trouble of transcribing it will be abundantly compensated.

I remain yours, as ever,  
—Evangelist.

## MISSIONARY RECORD.

From the American Baptist Magazine.

### INTERESTING INTELLIGENCE FROM THE BURMAN MISSION.

We stop the press, and omit several articles in type for the present Number, to give place to some of the communications just received by the Corresponding Secretary from the Missionaries in the Burman Empire. They announce the decease of Dr. Price, at Ava, of a pulmonary disorder, which former letters had given us reason to anticipate. Dr. Price had been greatly encouraged with the prospects at the capital of the Empire; but he who fixes the period of life, has terminated his labors, and he ceases from further efforts on earth. The reflection that Jehovah is too wise to err, is happily calculated to produce reconciliation to his dispensations, even when enveloped in darkness.—The encouraging prospects at the present seat of the mission, and the conversion of a number of the natives, announced in the following articles, will be highly gratifying to the friends of truth. Further communications will be published next month.

DR. JUDSON'S JOURNAL.

Addressed to the Corresponding Secretary.

Jan. 25, 1828.—For several days past, the attendance at the Koung-zay-kyoon zayat has varied from ten to twenty through the day.—Moung Myat-kyau, brother of the chief of the district, has been gradually advancing in religious knowledge and decision of character, until I begin to indulge a hope, that he is a subject of divine grace. Mah Men, an old acquaintance of Mah Mee of Rangoon, came to the zayat a few days ago, and listened with such eagerness and approbation, as inclined me to think, that she had obtained some love to the truth, before she removed to this place. Her husband is a decided opposer. The opposition throughout the district, and the whole place is becoming more open. At the same time, the number of listeners and inquirers is multiplying, and the excitement in favor of religion is evidently increasing. Moung San-loon, the most hopeful inquirer, has gone to Rangoon, and will be absent several days.

March 20.—Since the last date, all the inquirers mentioned then, and on the 17th preceding, have been advancing slowly. Some or other of them attend the zayat every day.—Moung Shway pan and Ko-manpoo must also be added to the list. The latter, an elderly man of some respectability, appears to be really attached to the truth, but is yet very timid in his professions. Mah Men is treated harshly by her husband, and seldom dares to come near us. Moung San-loon, on his return from Rangoon, was accompanied by his father-in-law, Oo Pai, by name, a very active, intelligent old man, who drank in the truth with singular avidity. On his return to Rangoon he took an affectionate leave of me, promising to remove his family hither, if at all practicable. We hear that our old friend Moung Thwa-a, is now in Rangoon; and that there are several of the old inquirers who listen to his instructions.

But my particular object in taking up my pen this morning, was to mention the case of Moung Shway-pwen, a bright young man of twenty, who professes to have received the truth, about fourteen years ago. On first hearing the Gospel at the zayat, it sunk into his heart; but as he lived at some distance, we saw him occasionally only. A few days ago, he removed hither, and took up his abode with Moung Ing, that he might devote himself entirely to the attainment of the one thing needful. His experience has been uncommonly clear, and rapid; and having outstripped all the older inquirers, he this morning, followed his Lord into the watery grave.

23.—Lord's day. After the forenoon worship, Moung Myat-kyau, Moung Sad-loon and Moung En, requested baptism; and after the Lord's Supper in the evening, they were examined before the church and approved.

29.—Brother and sister Boardman left us for Tavoy,\* with the cordial approbation of all the members of the mission, accompanied by Moung Shway pwen, Moung Thah-pyoo, (the Karen) who also has lately been approved by the church but not been baptized.

30.—Lord's day. The three persons mentioned last Lord's day were baptized. Three others, Moung Yay, Moung Shway-pan and Ko Manpoo, attended all the exercises of the day; and they gave considerable evidence of being really converted. Mah Moo also, a poor woman, who has occasionally attended the instructions of Mrs. Wade, must be mentioned as a very hopeful character. Mah Men is, I hope, a decided Christian; but is seldom able to attend, on account of her husband. Moung Tau, who has been sometimes mentioned among the inquirers, has become rather deistical of late; but we do not despair of him. May the Lord pour out his Holy Spirit upon our hearts, and upon the inhabitants of Maulaming.

April 20.—Received a letter from Moung Thah-a of Rangoon, stating the names of thirteen men and three women, who are disciples of Jesus, but secretly, for fear of the Jews. In the number, I recognize my old friend, "the teacher Oo Oung-det of the village of Kambei," and two or three others whom I formerly knew, but most of them are new cases.

May 31.—The last two months I have spent at the zayat, with scarcely the exception of a single day; and I seldom have been without the company of some of the Christians or the hopeful inquirers. In the latter class, we count eight or ten, adding to those mentioned above. Moung San-loon the second, a young man of ordinary abilities, but warmly attached to the cause, and Moung Bo, noticed once in the annals of the Rangoon Mission, a man of the first distinction in point of talents, erudition, general information, and extensive influence. His progress has been so slow, that I have not mentioned him before; but he has attended me ev-

er since the zayat was opened, his house being on the opposite side of the street. He was an intimate friend of Moung Shway-gnong, and has apparently been going through a process similar to what my dear brother, now, I trust, in heaven, experienced. He has relinquished Buddhism, and got through with Deism and Unitarianism, and now appears to be near the truth. Many a time, when contemplating his hard, unbending features, and listening to his tones of dogmatism and pride, I have said in my heart, Canst thou ever kneel, an humble suppliant at the foot of the cross? But he has lately manifested some disposition to yield, and assures me that he does pray in secret.

To conclude this paper, I hope that the light is gradually spreading around us, more extensively perhaps, from brother Wade's zayat than from mine, that being in a situation to catch visitors from all parts of the country, while mine is chiefly confined to the immediate vicinity.—And I hope also, that the Spirit of God is operating, in some cases, on the minds of our hearers. All those who have been baptized in this place, as well as those who came with us, give us great and increasing satisfaction. It is, I think, rather characteristic of Burman converts, that they are slow in making up their minds to embrace a new religion; but the point once settled, is settled forever.

A. JUDSON.

\* Other communications state, that a new station is to be established at Tavoy.—Ed.

Extract from a Letter of Rev. G. D. Boardman, to the Corresponding Secretary, dated Maulaming, March 20, 1828.

Rev. and dear Sir,  
The Lord has been pleased again to visit our missionary circle, and to remove one of our number by death. Intelligence has just reached us from Ava, that Dr. Price died there of consumption on the 14th ult. Particulars have not yet been received. Thus our number is again reduced, and we are called to bow in submission to the divine dispensation. May we be led to make a wise practical improvement of this event.

Dr. Price's death teaches us to be diligent in business, fervent in spirit, serving the Lord.—But how singular and inscrutable is that Providence which preserved the families of both our Missionary brethren at Ava, during all their severe sufferings in their late captivity, and has since, in the space of about two years from their release, removed Mrs. Judson and Maria, and Dr. and Mrs. Price! How different are God's ways from man's! Yet doubtless they are the wisest and best.

Dr. Price was sanguine in his hopes of success at Ava,—how justly, I am not qualified to judge; but it cannot be doubted he is removed from a scene of great temptation and danger, and I trust he rests in the presence of Him whom he appeared sincerely to love while here below.

Extract of a Letter from Mrs. Wade to Mrs. Jones of Calcutta, forwarded by the latter to Mrs. B. of Salem, dated Maulaming, June 28, 1828.

Your last kind letter found me alone in my sleeping room, watching the corpse of one of our dear scholars, who had, after a very painful illness, just passed into her eternal state. But her placid smiling countenance, reproved my sadness and chided my tears, and I seemed to realize that angels were indeed hovering round her little bed. "She sleeps in Jesus and is blest. How sweet her slumbers are." Yes, my dear sister, we may well apply these beautiful lines to her, for she truly sleeps in Jesus. I should exceedingly like to give you a particular account of all the kind providential care of God over her \* but I have only time to say, we found her a poor little slave about 7 years old, in the hands of a cruel wretch, who had by a series of cruelties, reduced her to the last extremity.—My heart bleeds even now, to think what she suffered when we first saw her. But she recovered and though a delicate child, enjoyed pretty good health for some months, till she was taken down with her last illness, which terminated in about six weeks. But about a month before her departure, she gave a very pleasing evidence of a work of grace upon her heart, and died enjoying, in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible she was dying, and without expressing the least doubt or fear, would say, "I am dying, but I am not afraid to die, for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else." But it is only those who heard her from day to day lip her little prayers and praises to God, who caught with a joy unfeigned before the first dawn of light which beamed upon her dark mind; who watched with hearts raised to God its gentle progress, that can realize what a precious and heavenly scene, the death bed of little Mar-Shway-ee, presented.

\*We are happy to inform our readers that a full account of this most interesting child, from the hand of Dr. Judson, has been received by the Secretary of the Board, and will soon be published.

From the Christian Watchman.

Extract of a Letter from the Rev. Dr. Judson, to the Rev. Dr. Sharp, of this city, dated Maulaming, May 3, 1828.

MY DEAR BROTHER.—Above a year has elapsed

sed since the date of our latest from America, and what is still more strange, I have had no account of the arrival of any of the letters I have written during the last twenty-three months!

You are probably informed of the circumstances and reasons of our removal to this place. We have baptized six natives since the beginning of the year, and we have a good hope of about as many more.

Brother Boardman left us for Tavoy on the 29th of March, in consequence of repeated suggestions from the Board, of the propriety of labouring in separate stations. The correctness of those suggestions we could not deny; but yet we felt very unwilling to part, especially as Tavoy, the best unoccupied station on this coast, is at such a distance, as to preclude the hope of meeting occasionally. We have heard of their safe arrival; but you will get later intelligence from themselves, by a ship which is to leave that port for Bengal.

Brother Price died at Ava, on the 12th of February, of pulmonary consumption. Moung Hlay, the only native Christian at Ava, had previously left him for Rangoon, so that we have no means of becoming acquainted with the state of his mind. He had been making preparations to go to Bengal for a change of air, and for that purpose had an audience with the king on the 10th, and obtained permission for himself and his two children; so that it seems his death was rather sudden and unexpected.

Yours affectionately, A. JUDSON.

From the American Tract Magazine.

### TRACT CAUSE IN THE VALLEY OF THE MISSISSIPPI.

The latest information from the Society's Agents in the valley of the Mississippi, is of the most encouraging nature. Rev. Mr. Eastman, the General Agent, and three other Agents, who are labouring in different parts of the field, viz. Rev. Mr. McAbooy and Messrs. Furman and Wright—all bear an united testimony, that Providence has opened wide the door of usefulness before them.

"Every day since we commenced our labours here," says the General Agent, "gives new evidence that God designs to make the great Benevolent Institutions of the age a permanent blessing, to this portion of the country. I cannot predict; but methinks, if God spares our lives and prospers us in our work, the year 1829 will furnish us an interesting history of Tract operations in the valley of the Mississippi. But our number is small; and the field before us is almost boundless. We feel that many more labourers are immediately needed."

"I have been confident from the first," says another, "that our work can be accomplished. I now see it. Every thing encourages me to go on. O that I were worthy of this heavenly employment. Almost every Christian here, by whom tracts have ever been seen, testifies to their usefulness; and very many I find thankful for the opportunity they now have of themselves engaging in this good work."

We should rejoice much, if the whole correspondence from these our Brethren at the West could, in all its details, be spread before every individual who has contributed to aid the Society in its pecuniary embarrassments. No one we are persuaded, could feel that he had contributed in vain; and no one, who loves the souls of men, would fail to pray that God will increase these efforts, sustain the Society in its operations, bless the Tracts distributed, and open the way for their reaching every family, and soul.

Christians at the West are showing themselves ready to bear their full share of the burden, if such it may be called of supplying themselves and the destitute around them. In Pittsburgh, \$250 have been raised, by a special effort to supply a large tract depository there; and in Cincinnati, the subscription for the same object, exceeds \$1,000.

In addition to the above evidence of the cordiality with which these efforts are received at the West, the Cincinnati Branch Tract Society have transmitted a special vote of thanks to the American Tract Society, for complying with their request to send out a General Agent, and other Agents; accompanied with an expression of their entire approbation of all their proceedings.

We hope the Christian community will engage in the work of supplying our Western World, as one, not only arduous, requiring liberal contributions, and vigorous efforts, but demanding long-continued and persevering exertions. If the influence of the Gospel can ever be extended over our Western World, it is reward enough. We must expect to labour till God calls us away from this world to other spheres of Christian enjoyment and Christian action. The contributions hitherto made do not yet meet the Society's existing wants, as claims for paper and printing often now comes upon the Committee, when the treasury is entirely empty.

### AMERICAN SUNDAY SCHOOL UNION.

The following statement of the affairs of the American Sunday School Union, is intended to explain the necessity of an effort which is at present making to increase its patronage.

The American Sunday School Union, took its rise from the "Philadelphia Sunday and Adult School Union," which was formed in the year 1817, for the supply of the schools in and about the city of Philadelphia. At the end of six years, the last mentioned association, though local in its name and design, found itself to be a national or general Society, and was actually



affording supplies to the greater part of the Sabbath Schools in the United States. In May, 1824, the Constitution of this Society was so altered as to make it in form, what it had become in fact, a general institution. At this time, the Philadelphia Union had in its connexion, not less than 49,619 children under the care of 7,300 teachers in the different States.

In May, 1825, one year after the change had taken place, the number of children in connexion, had increased to 82,697, and the teachers to 11,295.

In May, 1826, the number of scholars reported in the schools in connexion, was 135,074, and of the teachers 19,298.

In May, 1827, there were in the schools 174,191 children, under the care of 24,307 teachers; and

In May, 1828, at the late anniversary the children had increased beyond all expectation, to the number of 259,656 and the teachers to the number of 32,308.

This is as near as can be given, the present charge of the American Sunday School Union. This interesting family which God has committed to its care, to be supplied by its exertions, with the bread which cometh down from Heaven.

During the first year, the sales from the Depository of the Union, amounted to about \$4,000. In the second year, they were \$9,000. In the third year, they had increased to \$19,250, and in the fourth year, which was the last, they amounted to no less than \$53,650. These sales are not expected to add any thing to the capital stock of the Society. The books are sold at cost, with only such an advance as will cover the expenses incurred in conducting the establishment. For books sold, there is due the Society, at least \$26,000, distributed in small amounts over the United States. These credits have been given, in order to encourage the formation of new schools. It is probable, this sum in time will be returned; little dependence however, can be placed upon it, in conducting the business of the Society.

At the late Anniversary meeting, when many of the friends of Sunday Schools were present in Philadelphia, and a large number of delegates from the several Auxiliary Societies, the situation of the "American Union," became a subject of particular inquiry and explanation. A meeting of the delegates was held, to confer upon the state of the Union. At which time, among others, the following resolutions were adopted.

*Resolved*, That in the opinion of this meeting, the time has come when the American Sunday School Union is called upon by the Christian community, greatly to enlarge its operations in the preparation and publication of suitable books for the Sunday Schools of our country; to establish more extensively Sabbath Schools among our German population, and to commence the translation of their publications into the German language; and to establish Sabbath Schools among our seamen and other classes of people, who are not yet brought under the influence of the Sabbath School system; and to employ an increased number of energetic Agents, with a view to raise the necessary funds, and accomplish these measures. And that the delegates composing this meeting will use their influence to induce the Auxiliaries which they represent, to aid in procuring the means necessary to accomplish these objects.

*Resolved*, That it be recommended to the Board to make an urgent appeal forthwith to the friends of Sabbath Schools, in the principal cities and towns, of our country, to obtain funds to be immediately applied to extend, with renewed zeal and energy, the benefits of this institution.

*Resolved*, That this meeting, after having possessed and employed the most ample means of investigating the proceedings of the American Sunday School Union, do cordially and unanimously approve of the open and undisguised manner in which its affairs have been conducted, and hereby express their high commendation of the zeal, discretion, self denial, and diligence, of its Board of managers.

At a subsequent meeting composed of delegates and citizens, held at the Society's House, after a forcible and impressive address, by the Rev. Lyman Beecher, the following preamble and resolutions were passed unanimously.

*Preamble*.—Whereas this meeting deems the success of the American Sunday School Union to be intimately connected with the universal establishment, and predicted prosperity of the kingdom of the Lord Jesus Christ upon the earth, and considers the present time as highly auspicious for a far greater extension of its operations, in order to meet the wants of our increasing population, and the widening and ripening fields of usefulness now presented to it, on which it may diffuse the blessings of the Sabbath School system among many classes that have not yet experienced its blessings; and whereas this meeting rejoice to learn that the Delegates from Auxiliaries who attended the recent anniversary, have recommended that efforts should be forthwith made to raise means in every part of our country, to enable the Society to carry on its operations in a manner, and to an extent, corresponding in some measure to the magnitude and excellence of the object which it aims at accomplishing; therefore,

*Resolved*, That the American Sunday School Union ought to take immediate measures to establish, or cause, or procure to be established, Sabbath Schools in every place in the United States and Territories where there is a sufficient population.

*Resolved*, That with a view of accomplishing the objects set forth in the preceding preamble and resolution, a subscription be now circulated in this meeting, and that we will pay to the Treasurer of the American Sunday School Union, on or before the first day of April, 1829, the sums attached to our respective names.

The subscriptions which were commenced at this meeting in compliance with the last resolution,

immediately amounted to about 5000. It is expected that 10,000 will be subscribed in Philadelphia this present year.

The present statement and appeal is made under the impression, that the American S. S. Union is strictly a National or General Society; and as such, that every part of our country has an equal interest in its prosperity, and ought to contribute to its support. The schools in Philadelphia, or Pennsylvania, derive no other advantage from the Union, than those in New York, Boston, or any other place. It is designed to be a common fountain of truth, sending out its streams through the whole land, and making glad every part of the city of God.

If this Society, as was well expressed in one of the resolutions, passed at the late anniversary, is eminently adapted to promote the intellectual and moral culture of the nation, to perpetuate our republican and religious institutions, and reconcile eminent national prosperity with moral purity and future blessedness; if it is of importance to perpetuate one of the most beautiful illustrations of Christian love and fellowship, united in a common cause, and labouring together for the advance of the Redeemer's kingdom; if it is of any consequence for the preservation of our national unity, that the streams of knowledge which are beginning to flow in every direction, whereby the character of our citizens is daily becoming more intellectual and refined, should be kept pure from the poison of infidelity, and rendered salutary by the influence of the Gospel truth; if it is desirable that the moral power, which is thus conferring upon the nation should be directed to the support of religion and virtue, above all, if the youth of our country, who are the hope of the Church, are to be brought up for Christ, and prepared for his service, then let the American Sunday School Union, and all similar institutions which are aiming at these ends, be liberally supported.

GEORGE BOYD,  
General Agent of A. S. S. U.

For the Christian Secretary.

Mr. Editor:—In your paper, Jan. 24, I find a reply from brother Nash, to an article of mine, published Dec. 20. I am too advanced in life, to be altogether ignorant of the different light in which the same transactions may be viewed by men of different tenets, and of different creeds. Good men are subject to passion, and when arrayed on opposite sides of a question, mutually deemed important, they may accuse each other of obstinate rejection of truth, and may use language of severity, of taunt and of reproach. Into this, in the compass of life, I have been repeatedly betrayed; and it has caused in me humiliation before God. I would fondly hope that I have, in some measure, profited by experience. If I have been harsh in my communications, I would say with David, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in his calamity."

While brother Nash is ample in preferring charges against me for using severe language, I should have esteemed it a favor, had he pointed out the expressions which offend;—but this he has not done. In looking over my communication, I should expect the reader would say the last particular noticed,—the refusal of the Church, after all the parade of advice, to recommend their Baptist members to a Baptist church, manifested in me the strongest feeling, by which I was most exposed to be betrayed into unguarded expressions. But upon this part brother Nash preserves a profound silence;—thus tacitly indicating, that he sees in it nothing exceptionable. It would be interesting in me to see in what way he would vindicate the counsel which he gave the church; and would shew that his counsel was dictated by liberal and courteous views.

But it is time to make specific replies. Brother Nash asserts:—

"I verily supposed the information correct, (that Mr. Loomis was a Baptist previous to his joining the Congregationalists,) since it was well known that his family connections were Baptists," &c.

But does the writer mean to assert it a well known fact, that my family connections were Baptists, previously to my becoming connected with Congregationalists? This must be his meaning to justify his inference; yet this was never known to me.

Brother Nash accuses me of acting an unwarrantable part, in publishing the report of the committee adopted by the minister's meeting, respecting myself—and also of misconstruing that report. But, with respect to the publication, I did verily suppose, when brother Nash presented me that report in the name of the meeting, and offered, if I would take a copy, to attest it in due form—that he considered me, and that the whole meeting considered me, at entire liberty to keep it private or to publish it, as should seem to me proper. On this particular, without further remarks, I most cheerfully leave the public to judge between me and him. Brother Nash is severe against me, for construing an expression in that report as a menace; and accuses me of thus construing it, after he had expressly assured me that the expression was not designed as a menace. But, until I saw brother Nash's assertion in the paper, I never had a doubt that all the members of that meeting wished me to understand their language as a menace. Most gladly should I have heard a denial of this at the meeting. The following, I apprehend, must be the incident to which he refers. In a recess from business, I observed to him, as nearly as my recollection serves me—"Brother Nash, I think you contemplate expelling me from the meeting?" to which he promptly replied, "I protest against such a construction of the report; no such thing is intended." This I was glad to hear:—Still, I had no thought of his meaning to assert that the offensive sentence did not contain a menace.—Though corrected in one particular, respecting the extent of the menace, yet the thing itself appeared full before me. For I well knew the

writer, his ability, and the ability of the meeting, to weigh precisely the import of expressions. When they said, "Inconsistent with wisdom in the individuals of this body to give any pledge," &c. I supposed they intended to remind me that Consociation was the body to consider the subject. And that this was the correct construction, I was shortly after assured by at least one, and, if I do not misrecollect, by more than one, of the members of that meeting; who, in his apology to me for not giving advice, said, the brethren thought the subject belonged to Consociation. And if discriminating ecclesiastical men, perfectly acquainted with ecclesiastical usages, thus lugged in an intimation that not themselves, but Consociation, must decide upon the subject; then it contained a severe menace, a hint that I might be deposed, from my ministerial office, if I in any respect departed from common usage in baptism. For Consociation cannot find a complaint supported against a minister, without, in the issue, suspending him from his office, unless he should be reclaimed.

But upon this I have dwelt too long. So far am I from a desire to support my construction, that it would give me sincere pleasure, were all those ministers to assure me, if they could do it with a good conscience, that I misunderstood them, and that they meant no threat.

Brother Nash dwells most upon that part of my communication, in which I exhibit proof that I was fairly driven from my former ecclesiastical connection. In pointed contradiction of me, he asserts:—

"By all persons acquainted with facts relating to the subject, his separation from Congregationalists is esteemed a matter of his own voluntary seeking."

Now supposing this correct, the following, or something similar, would be presumed,—that when I made known my change of sentiment, the church came to me, giving assurance that my change would not, on their part, disturb the harmony, nor weaken the love, which had long subsisted between them and myself, and entreating me not to leave them:—also, that the neighboring ministers gave me assurance that they would exchange ministerial labors with me as cordially as ever:—also, that the council which convened in Willington, of which Mr. Nash was a member, used their utmost exertions to reconcile me to the church, and to gratify them in their desire of the continuance of my labors among them.—But to all these solicitations I was inexorable.—I put forth my strength, and burst these cords of love asunder, &c.

Something like the above, it would seem, must have been the course of procedure to justify brother Nash's assertion. But alas, how different, how widely different, how diametrically opposite, were facts! To the few facts which I stated, I might have added a multitude to justify my assertion, that I was driven from the Congregationalists. I trust, that neither the public, nor brother Nash, need to be informed that a minister may be driven from Congregational connection, without the interposition of Consociation.

Upon the following phrases and sentences, and other similar ones, I will not trust myself in commenting.

"Terms sufficiently querulous. Tone of severity which Mr. Loomis uses. I shall not notice all the things worthy of reprehension. He has used language plainly adapted to set the subject in a light at variance with truth. Of dishonest intentions I acquit him. Mr. Loomis is not so far past the age of wisdom. Using language adapted to awaken the most undesirable feelings. All which deserves to be regarded as a dissolution of fellowship between him and the late people of his charge, consists in his voluntarily uniting himself with the Baptists, and afterwards publicly declaring to the Congregational church in Willington, that he could not commune with them at the Lord's table," &c. &c.

With such expressions, I need not say, that I am not at all edified, and I freely give them all up to the reader who has a taste for them.

Had I, with the aid of brother Nash, discovered a material incorrectness in my communication, it would give me sincere pleasure to correct it. But after reviewing the subject, I am satisfied that I wrote with a good degree of care.

Yours, &c.

HUBBEL LOOMIS

From the Charleston Observer.

CATHOLICISM.

The following fact may tend to illustrate the spirit of what the Romanists call Catholicism. In 1800, I was in New Orleans on what I believe they call the Festival of the Nativity. The procession commenced near the altar in the cathedral, and the pretended image of the infant Saviour was carried out under a richly embroidered canopy. A crowd was standing at the door of the church, in front of which I happened to be standing. The procession was led by four soldiers with fixed bayonets. As they approached me, I was ordered to kneel, but I retreated two steps and stood. The soldier with his bayonet pointed to my breast, ordered me again, with a threatening aspect, to kneel. I retreated two steps, and then fell on one of my knees, until the procession passed me. I am morally certain, Mr. Editor, that unless I had thus far complied with their idolatrous worship, I should have been pierced through. Is this the religion of Jesus, which has to be enforced with the point of a bayonet?

A Citizen of Charleston.

A recent investigation in the city of New York has discovered 355 white adults, and 960 colored persons, unable to read. This investigation was made, says the Journal of Commerce, by those indefatigable men, the Sabbath School teachers.

Dayton, Ohio. An extensive revival (the Philadelphia says) is now progressing at this place. It commenced under the labours of a Presbyterian minister from Kentucky. The subjects of it are of all ages, from seven to nine years.—Zion's Advocate.

## CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 7, 1829.

ACTS, I. 6—9.

It seems to have been a universally received opinion among the Jews, that the Messiah predicted by their prophets, was coming purposely to "restore the kingdom to Israel"—that he was to be a temporal prince, clothed with earthly grandeur and armed with divine power to break the Roman yoke, to restore the nation to independence and glory, and to reign in person over it in great splendor. Even those who had so far shaken off the Jewish prejudices, as to receive a Messiah of lowly birth and humble pretensions, evidently retained this expectation, through all the vicissitudes of his eventful life, and appear to have had very little apprehension of the true nature of his mission. They followed him through the cities of Israel, saw his miracles, and heard his preaching, supposing he was in this way collecting adherents and preparing the nation for a grand and successful revolt against the Roman government; and when they saw him entering Jerusalem amid the hosannas of the populace, and driving out by a supernatural authority the occupants of his father's house, they unquestionably supposed that the time for this revolution was at hand, and that they were to be immediately called upon to take arms for the deliverance of Israel;—all perhaps like Zebedee's children hoping for the highest places of preferment in that earthly kingdom which they had no doubt was then to be established by their illustrious Master. But lo! at the height of their strong faith in the promises of God, and in the power of Jesus, He on whom all this faith and hope depended, was taken by the very Jews whom they thought he was about to redeem;—condemned, scourged, nailed to the cross, and actually expired and was buried out of their sight. Astonished and dismayed, they knew not what to do, or where to go:—scattered and persecuted, each one wept in secret over their blasted expectations and the utter extinction of their promised joys; or if two of them met together, it was to discourse in doubt and uncertainty, concerning the mysterious being who had so suddenly left them in darkness and distress. Again light and joy break forth upon them! Jesus is once more in their midst! He has burst the bars of death! Their sun has risen with tenfold splendor; and now with one accord they ask, "Lord will thou at this time restore again the kingdom to Israel?" But while they were endeavouring to comprehend his answer, "he was taken up, and a cloud received him out of their sight!" Thus ended their dream of worldly aggrandizement; and as it passed away, the bright morning star of the gospel dispensation shed its first ray upon their minds. O could they have had an adequate idea of the length and breadth of that kingdom of which they were really to be the founders; could they have seen it extending to the utmost boundaries of the earth, and to the remotest period of time: could they have numbered the countless myriads who shall ultimately compose it, or have estimated its happiness, its glory and its eternal duration, what ideas would they have had of the restoration of the temporal kingdom of Israel? But Jesus told them it was not for them "to know the times and seasons," and they commenced their work with but faint conceptions of its glorious designs; yet confiding in his wisdom judging him faithful who had promised that what they knew not now, they should know hereafter. He had disappointed their hopes, but they believed it was that he might bestow upon them greater blessings. He had suffered the prospects of his church to be darkened, but they knew it was that he might invest it with a more effulgent brightness. He had bid them "go into all the world, and preach the gospel to every creature," and they went forth, believing that he would accompany their preaching by the influences of his Holy Spirit. He had said, "Lo I am with you always," and they felt his presence though no longer seen by mortal vision. He had promised to come again and receive them to himself, and with fortitude and patience they endured labor and trial, persecution and danger, suffering and death; rejoicing in the lively hope of being at last admitted to the heavenly mansions which he was preparing for them.

The first disciples of Jesus saw but the dawning of the gospel day. The sun of righteousness has risen upon Christians of the present era, and revealed clearly to them, many things which those disciples saw only in the dim twilight. Yet do not we manifest the same indistinctness of mental vision which was apparent in them, when they could not understand that Christ's kingdom was not of this world? Like them we lay plans of future happiness, and when they are frustrated we think the hand of the Almighty is against us. Like them we form

schemes for the welfare of the church, or the enlargement of the Redeemer's kingdom, and when they fail we are ready to cry, "God has cast off his heritage." Had it been in their power to have rescued their Master from an ignominious death, neither Israel nor the world would have been saved. And so could we preserve ourselves or the church from what we call evils, we should often defeat our own purposes, and break a link in that chain of unerring wisdom which is accomplishing not only ours, but more glorious ones, which we in our short sightedness cannot comprehend. We are partakers of their infirmities, but do we also inherit their faith and patience, their obedience to the commands of Christ, and their activity and zeal in his service? They laid the foundation of a vast edifice,—we are helping to raise the superstructure. As they were called to encounter opposition and persecution, so do we meet with many hindrances and discouragements. As they saw "through a glass, darkly," so do we "know but in part;" yet there is no reason why we should not follow their example, for we have the same precious promises which sustained them in their sharpest sufferings, and animated them in their darkest hours. If the world tempt us by its allurements or irritate us by its scoffs, Jesus says, "Be of good cheer, I have overcome the world." If indwelling sin, or an evil heart of unbelief distress us, God speaks to us saying, "A new heart will I give you, and a new spirit will I put within you." If the adversary of souls assails us, we have the assurance that "The God of peace shall bruise Satan under our feet shortly." Four labor seem too great for us, we remember who has said, "My grace is sufficient for thee." If trials and adversity weigh down our spirits and cause us to faint by the way, we are cheered and strengthened while we read, that "This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It is necessary also for us to be "followers of them who through faith and patience inherit the promises," for we as well as they are instruments employed by Christ, in the execution of his grand plan of salvation. Had they, because they could not see clearly the end of their labors, neglected any part of their duty, who can say which of the blessings we enjoy, would have failed to reach us? Or had they prosecuted with less zeal and ardor, their toilsome journeyings from place to place diffusing the light of the gospel, who may tell us which of the countries of Christendom had now been groping in the darkness of heathenism? And if we, in the smallest degree remit our efforts or our prayers—if we do not with our might, all that our "hand findeth to do," nothing but the light of eternity can ever shew us what will be the consequences of our neglect to nations yet to be.

There are many reasons why the purposes of God are not in every particular made known to us here.—Our mental capacities are yet in their infancy, and therefore we could not comprehend in its full development the plan of salvation.—Our hearts are corrupt, and therefore would often rebel against the means used by a Holy God, for the accomplishment of his designs.—Our present state is one of probation; consequently it is necessary for the exercise of our faith and the trial of our love and obedience, that we should be obliged to confide implicitly in the wisdom of our Heavenly Father. "But when that which is perfect is come, then that which is in part shall be done away." There is a time coming when the mind shall no longer be confined in its body of clay.—"When this corruption shall have put on incorruption"—when our probationary life shall be ended. Then, they who commenced this glorious work, and we who have helped to carry it forward, with all those who have been or shall be employed in it will meet around the throne of Jehovah, and there beholding the full revelation of the wonderful mystery, shall fall down before the Lamb, and "sing a new song, saying, Thou art worthy to take the book and to open the seals thereof."

British India is beginning to attract that attention which its importance deserves. It is now almost beyond a question that some high destiny awaits it. The basis on which a noble structure may yet be reared is firm. Its territory is extensive; its population vast; and though it embraces many nations, between which there is a great disparity, yet, in their general character, they are brave and courteous, eager for knowledge, and possessed of a remarkable talent for abstract science. Their vices, (for they have many,) next to the common origin of our depravity, are owing to the corruption of their religious system.

But it is pleasing to see this Demon of the land gradually weakened in his grasp;—the light of intelligence bursting forth in the midst of darkness;—the tales, with which early writers entertained us, concerning their unalterable habits and irrevocable destiny of ceaseless barbarity, disproved;—the wretched policy, the rapacity, and the cruelty of the



East India Company; and the readiness of its directors to seize upon the idle fancies of uninformed writers, and embody them in their own reports to order to conceal and perpetuate their iniquity, all exposed;—and the lovers of improvement and of religion, put in possession of those encouragements, which, by wicked hands, have been too long wrested from them. To all, whose feelings are like ours, the article from which the foregoing extract is taken will be truly gratifying. It goes very far towards vouching for the accuracy and fidelity of the accounts with which the Missionaries of that country have furnished us.

From the Edinburgh Review.

#### INSTITUTION OF CASTES. INDIAN SOCIETY.

It is often said, that the institution of castes has been invariably maintained in India from the earliest period to the present day. 'What is now in India, has, we are assured, always been there, and is likely still to continue.'—(Robertson's Disquisition on Ancient India.) The Hindoos of this day are said to be the same as the Hindoos of the age of Alexander the Great. The description of them given by Arrian, has been quoted as applying to their actual situation. It is affirmed that they have neither improved nor retrograded; and we are referred to India as to a country in which the institutions and manners that prevailed three thousand years ago, may still be found in their pristine purity! The President de Goguet lays it down distinctly in his learned and invaluable work on the Origin of Laws, Arts, and Sciences, that in India 'every trade is confined to a particular caste, and can be exercised only by those whose parents professed it.' Dr. Robertson says, that 'the station of every Hindoo is unalterably fixed; his destiny is irrevocable; and the walk of life is marked out, from which he must never deviate.' The same opinions are maintained by later authorities.

But notwithstanding the universal currency which the opinions now referred to have attained, and the high authority by which they are supported, they are, in all the most essential respects, entirely without foundation! The books and codes of the Hindoos themselves, and those of Mr. Colebrook, Dr. Heber, and other high authorities that the vast majority of the Hindoo population may, and, in fact, does engage in all sorts of employment. Mr. Rickards has further shown, that there is nothing in the structure of Indian society to oppose any serious obstacle to the introduction of new arts, or the spread of improvement.

Bishop Heber, whose testimony is invaluable, observes:—'Nor have the religious prejudices, and the unchangeableness of the Hindoo habits, been less exaggerated. Some of the best informed of their nation, with whom I have conversed, assure me, that half their most remarkable customs of civil and domestic life are borrowed from their Mahomedan conquerors; and, at present there is an obvious and increasing disposition to imitate the English in every thing, which has already led to very remarkable changes, and will probably, to still more important. The wealthy natives now all affect to have their houses decorated with Corinthian pillars, and filled with English furniture; they drive the best horses and the most dashing carriages in Calcutta; many of them speak English fluently, and are tolerably read in English literature; and the children of one of our friends, I saw one day dressed in jackets and trousers, with round hats, shoes and stockings. The Bengalee newspapers, of which there are two or three, polities are canvassed with a bias, as I am told, inclining to Whigism; and one of their leading men gave a great dinner, not long since, in honour of the Spanish revolution—among the lower orders the same feeling shows itself more beneficially in a growing neglect of caste.'

The Rev. William Bentley, Missionary and Agent of the Convention, is duly authorized to receive any money due for this paper; and likewise is empowered to receive payment for the present volume.

Should any Society Auxiliary to the Convention, in the towns visited by said Agent, be prepared to forward their contributions, they will be very acceptable at this time, the funds appropriated for Domestic Missions which were in the Treasury, being entirely exhausted.

The Rev. Seth Ewer, who is Agent for the R. Island Baptist Convention, will receive subscriptions for this paper.

#### NOTICE.

A sermon will be preached by the Rev. Mr. Cookson, before the Hartford Young Men's Education Society, Auxiliary to the Connecticut Baptist Education Society, at their annual meeting, to be held in the Baptist Meeting-house in this city, Sabbath evening, Feb. 8, at 6 o'clock.

#### POLITICAL.

##### TWENTIETH CONGRESS. TUESDAY, January 27.

IN THE SENATE.—Mr. Benton, from the Committee on Military Affairs, reported a bill repealing so much of the law, as authorizes the conferring of Brevet rank in the army of the United States. The bill for the relief of Benjamin Reynolds, of Tennessee, was ordered to a third reading. Several bills from the House of Representatives, were read and ordered to a second reading; and several were referred to the appropriate Committees. The bill for the relief of the New England Mississippi Land Company, was taken up, and supported at length by Mr. Seymour, and opposed by Mr. Kane; when the Senate, without coming to any decision on the subject, adjourned.

HOUSE.—In the House of Representatives, Mr. Ward proposed a resolution, the subject of which was intimately connected with one of the most im-

portant events that occurred in the war of the Revolution—the capture of Major Andre. It was from numerous citizens of Westchester county, New York, in behalf of the widow and orphan children of William Paulding, one of his captors, praying that the pension allowed to him previous to his decease, might be continued to his indigent family.

Mr. Ward advocated his resolution in a short speech, in which he recurred to the time of the Revolution, and related the history of the capture of Andre by Paulding and his associates, and contrasted the situation of Arnold and Paulding. Arnold having received from the British government £20,000 as the reward of his treachery, together with the pay and emoluments of a Brigadier General in the army, and his family being now provided for by the British government. Paulding having, on the contrary, received but a pittance from this government, and even that being now withdrawn from his widow and orphan children. The case is not a common one. Who is it, said Mr. W., who asks you that this pension shall be allowed to the widow of this Revolutionary veteran? Is it his widow? No sir; but it is the inhabitants of the county in which she resides. They know her situation, and all they ask is, that the same pension may be allowed to her for her life that was allowed to her husband. He hoped the House would agree to the resolution. Several resolutions were presented and referred; after which the House resolved itself into a Committee of the whole on the state of the Union. Mr. Martin in the chair; and resumed the discussion on the Cumberland Road Bill. Messrs. Anderson, of Pa. Stewart and Ramsay, severally addressed the Committee; the two former in support of the latter in opposition to the bill. The Committee then rose, and the House adjourned.

##### FRIDAY, Jan. 30.

SENATE.—In the Senate, Mr. Marks presented sundry resolutions of the Legislature of Pennsylvania, instructing the Senators and requesting the Representatives of that State in Congress, to endeavor to procure the abolition of slavery in the District of Columbia. At half past 12 the Senate proceeded to the consideration of Executive business.

In the House of Representatives, some short discussion took place on the preamble and resolutions offered by Mr. Taliaferro some days since, in relation to a change in the rules of the House as regards the priority of business on the table. The resolutions were finally laid on the table. The other resolutions on the table were taken up and agreed to. The House then passed to the special orders of the day, the first of which was the bill to continue in force an act to authorize the City of Washington to draw Lotteries. (See letter from Washington.) The House then resumed the consideration of the bill for the relief of Harris and Farrow, which was not disposed of when the House adjourned.

About half an hour was consumed in a call of the House, a quorum not appearing at 11 o'clock, which was the hour to which the House adjourned.

Nat. Journal.

Extract of a letter from Washington, dated Jan. 30th.

The only subject of interest, upon which there has been a decisive vote in the House since I came here, has been under discussion to-day. The Committee on the District of Columbia had reported a bill, authorizing the Corporation of Washington, as heretofore, to raise money by lottery. A warm and interesting discussion grew out of it, in which Mr. Sergeant and Mr. Ingersoll took an active part against the general principles involved in the bill, as well as all other bills authorizing the sale of lottery tickets. Mr. McCoy, of Virginia, then moved that the bill be recommitted, with instructions to the Committee to report a bill prohibiting the sale of lottery tickets in the District along the river. The amendment was carried by such a decided majority, that I trust the bill will pass. If the result of the discussion relative to slavery in the District should be as favorable as that of the lottery bill promises to be, two important points will be gained, which may have an important bearing on other subjects hereafter.

I am hoping the auction bill will be called up, but there are so many delays in business here that there is no calculating with certainty, pressed as they are with business, and short as the session must necessarily be.

#### LATEST FROM FRANCE.

The packet ship Henry IV. Capt. Pelt, arrived yesterday morning from Havre. She sailed on the 26th December, and has brought Havre papers to that date, and Paris to the 25th. They add very little to our stock of information from the seat of war; but so far as they go, contradict the rumours brought by one of the late arrivals, of disastrous reverses experienced by the Russians.

The subjoined paragraphs are copied from the Commercial Advertiser and American of Feb. 2.

A letter from the Emperor to Maj. Gen. Com. Diebitch, dated 9th [20th] Nov. says:— "The opening of the present war against the Turks, has thrown new lustre on the glory of the Russian arms. The courage and constancy of our troops have surmounted all the obstacles which were opposed by the efforts of the enemy and the natural difficulties of the country. Four months have scarce elapsed, and our standards that over the prostrate walls of Varna, that fortress which had never seen a conqueror. Other ports and countries on the east and west sides of the Black Sea, have been compelled to submit; and the thunder of our artillery has been heard at the extremities of Asiatic Turkey."

Extract of a letter dated Odessa, Dec. 2.—"Letters entitled to credit announce that Varna is not in any way blockaded by the Turks, and even that a division of the grand Russian army still occupies Bazardjik and other forts in Bulgaria, which, by means of temporary fortifications, are placed out of danger from a surprise. It is added that these troops are about to enter into winter quarters on the right bank of the Danube. The first official account will dissipate all doubts as to the state of affairs in Bulgaria."

According to letters from Galatz, a Russian army of from 30 to 40,000 men, including the garrison of Varna, was stationed on the right bank of the Danube, occupying the whole country from Iakshcha to Varna, being in communication with the garrison at Matschin detached from the division at Ibrail. A strong body of Turkish cavalry, coming from Schoumla, to which a part of the garrison at Silistria has been reunited, is marching for Hirshom.

From the Messager des Chambres of 24th Dec. The Gazette of Augsburg says, an examination was about to be made into the conduct of the Divan of Wallachia, accused of having caused a loss of 100,000 ducats to the Russian armies by a failure of supplies.

In order to check the progress—always increasing—of the pest, in the military hospitals, the sick are ordered to be transported out of the city (Bucharest) in order to undergo a quarantine of 21 days, when they may be brought back.

The Turks have, we learn, been considerably reinforced at Girgows. Gen. Roth, who is expected daily at Wallachia, is to be replaced in his command at Bazardjik by Gen. Krouis.

Wallachia is infested, in addition to all its other calamities, by hordes of wild bears and wolves, who devastate every thing.

FRANKFURT, Dec. 19.—We learn that in consequence of the late earthquake in its vicinity, the celebrated waters of Selters have lost all their mineral qualities, and the waters of Wiesbaden have so greatly increased, that several streets of that town were for some time inundated; the mineral strength of these waters is greatly augmented.

MADRID, Dec. 15.—The Minister of the United States has reclaimed 27 Colombian and American prisoners found in the four towers of La Carca, which were taken on board the South American privateers, captured after being shipwrecked on

the coast of Spain. The American Minister reclaimed the Colombians, by virtue of the treaty concluded between Admiral Laborde and the Colombian government, and the liberty granted by the latter to Spanish prisoners in Colombia.

PORTUGAL.—There is still nothing from this wretched country but accounts of new arrests, imprisonments, confiscations and exiles. Nothing is improving but the health of Don Miguel who still lives to do what harm he can. His career, we however, are confident, must be rapidly drawing to a close. If the Portuguese themselves should not be aroused to resistance by the outrages he is committing, foreign powers cannot long remain idle spectators of the insults with which he treats them. If Don Pedro delays we cannot think England will long remain indifferent, as Miguel has lately, as is declared, arrested one of her vice consuls, among several others from different European powers. Some of our last papers mention the arrival of fugitives from that country, in which so few can consider themselves safe.

It would seem from the special favours which the Portuguese refugees at present enjoy in England, that there is room to expect some step to be soon taken by the government against the usurper. At least it is certain that plans have been formed there, which perhaps ere this has been carried into effect, to restore the constitution.

LONDON, December 14.—The foreign intelligence which arrived in the early part of the week has excited much attention. The Russians have abandoned Silistria, and, on so doing, have necessarily withdrawn the principal part of their army to the left bank of the Danube. This is a woful termination of the campaign, and an indelible stain upon the reputation of the Russian generals. The abandonment of Silistria, by a sure consequence, raises the siege of Shumla. The whole province of Bulgaria is thus evacuated, and the Turks are reinstated in their old positions in this exhausted district. The Russians, it is said, are not desirous to carry on a winter campaign; but the Turks seem to entertain different sentiments, and snatching upon the loss of Varna, are resolved to pursue their late success to the utmost.

CONSTANTINOPLE, Nov. 12.—The military armaments are prosecuted with increased activity: troops daily arrive from Asia Minor; and those of Tchassan Oglou, one of the most powerful of the hereditary tributary Princes of Asia Minor: which passed through a few days ago, were remarked for their fine appearance and arms, and the beauty of their horses. The corps of about 12,000, immediately continued their march to the theatre of war, notwithstanding the bad weather. Not only the Grand Vizier, but Omer Vissou and Hassan Pacha, re-disappeared, and vanished. The Sultan is still in Rum Elishah.

The Standard of the 18th says:—"We have received at last the Russian authentic—at least official—account of their disasters. They are told in the gentlest phrase; and the bulletin, on the whole, very much resembles in its tone those of Buonaparte in his declining days. We still adhere to our opinion, that something more than the weather operated on the Russians. We are, however, without the Turkish accounts, in the absence of which it is useless to speculate on the real facts of the case."

The Journal des Debats, in an article from Kalarasen of the 15th ult. insists upon it, that the fine and brave Russian army, half annihilated, and in the most miserable condition, is quitting Bulgaria in all directions. Part of the cannon have been buried—part carried off by oxen, for all the horses have perished. So great was the misery in the camp before the raising of the siege, that nearly five hundred men died in the intrenchments on the 31 and 4th, without reckoning those who were killed in the combat: sorties of the Turks.

With respect to General Geismar, the accounts are contradictory, some say that he has been reinforced at Crajova by 4,000 fresh troops, others, that he had been attacked in his camp at Kalafat, and compelled to abandon it.

PARIS, Dec. 19.—The Courrier de Smyrne of the 18th Nov. continues to announce that every thing is preparing to retake Varna. A camp of 60,000 men is going to be formed between Aidos and Salos, and some troops and eighty pieces of cannon have been sent there. It will be under the command of Abdurhaman Pacha, late governor of Bosnia. The coast of the Black Sea is going to be furnished with troops. Ten thousand men are already gone to invest and blockade Varna.

The Turks are preparing for a winter campaign and seem determined to carry it on vigorously; as for that which will begin in next spring, it may be expected that they will not be less brave and intrepid than they have been, perhaps, never seen a more desperate and sanguinary contest.

The Sultan will have in three months, 400,000 men under arms, not including the garrison of the fortresses; and all will repeat these words, which he himself pronounced a few days ago, "honour and independence are worth more than life."

The King of England has increased his usual stock of health and flow of spirits since he took up his abode at Windsor Castle.

It is whispered that the Earl of Dudley is to receive the Blue Ribbon, vacant by the death of the Earl of Liverpool.

Parliament met on the 5th Dec. and was further prorogued to the 5th Feb.

It is stated that the Ministers will be prepared on the opening of the session, to announce to Parliament considerable retrenchment in various departments, and it is anticipated, as possible, that taxes to the amount of a million will be reduced. Among the subjects for retrenchment, the militia staff and the half pay of the army have been mentioned.

The report gains ground that the Marquis of Anglessea will resign unless something is done for the Catholics—and that quickly.

A grandee and peer of Spain has lately been breaking stones on a high road in the neighbourhood of London, at the rate of 1s. a day, to support his wife and three children.

Lisbon papers to the 14th of December, states that the King continues making gradual progress towards convalescence. The bulletin states that "his Majesty goes on as usual."

#### EMIGRATION TO LIBERIA.

We give below an extract from a letter from a gentleman in Norfolk, to show what good materials the American Colonization Society are laying the foundation of their Colony. This undertaking we have long regarded as one of the most important ever suggested to our country, and thus far one of the most successful and encouraging.

NORFOLK Jan. 26th 1829. "I have received up to this time, about one hundred and fifty five emigrants. Amongst them are several well educated school masters. Also a well educated Presbyterian Minister and his family, and a Methodist and a Baptist Preacher, of more than ordinary talents. Also a number of valuable mechanics, viz. carpenters, cabinet-makers, turners, blacksmiths, brick-layers, stone-masons, a valuable machinist, a gun-smith, and brass-founder, and about 56 years of age, and was for many years minister of an Independent chapel at Newport, in the Isle of Wight.

Temperance Societies have been formed in the city of Richmond, and in West Liberty, Ohio co. Va. University of Edinburgh.—Dr. Chalmers intends to introduce a system of more severe discipline, and his instructions are to be conveyed chiefly through conversations with his students. He himself will only lecture twice a week, the other days will be devoted to conversation. Butler's Analogy is to be his text book, from which he gives a portion nightly

One hundred of them can read. And what is extraordinary, I have not heard an oath nor an immoderate expression from any of them, nor seen any of them use spirituous liquors, although I am constantly with them."

We understand that about one hundred and eighty or two hundred emigrants are expected to sail in this expedition.—From there being a Printer among them, we suppose that the Colonial newspaper, which was interrupted last year by the printer's death, will be revived.

By a census of Troy, the result of which is published in the Budget, it appears that the population of that city is now 10,849. In 1825, it contained 7859 inhabitants.

In a speech of Mr. Livingston, at New Orleans, he stated that sixty millions of dollars were invested in the Southern States, in the culture of Sugar—which at present yielded an income of about five per cent.

The steamboat North Carolina, Captain Saltar, from Charleston, arrived at Macon, Georgia, on the 13th ult. The N. C. is the first steamboat that has visited that flourishing town.

The legislature of New Jersey have elected Mr. Freelinghansen, and re-elected Mr. Dickerson to the Senate of the United States.

We regret to learn, says the Gazette, that a letter was received in town yesterday from Washington, stating that the Hon. Wm. Wirt, Attorney General of the United States, has had a severe attack of apoplexy.

The Massachusetts House of Representatives, as usual, refused to order a State Tax for the support of government—Ayes 156, Noes 131—Pay day will come at last.

HUSBANDRY.—Of the inferior arts of life, those which relate to the culture of the earth are the most excellent and useful. They are in fact a branch of philosophy, and are capable of unlimited improvement from a knowledge of the laws of nature respecting the mineral, vegetable, and animal kingdoms. The business of husbandry also serves to remind a person of his dependence upon Providence, and his gain has no connexion with any person's loss. It is the common interest of the community to wish him well, because in proportion to his success, every member of it enjoys greater plenty.

SUDDEN DEATH.—A man calling himself Conden, aged about 50, died very suddenly and strangely on the 16th ult. at the house of Mr. Colman, in Stephen town, Rensselaer county. He came to the house in indigent circumstances, and wished business in cleaning and regulating clocks. Having cleaned two clocks, he remained over the Sabbath. Soon after he had retired to bed, the man was heard to fall heavily on the floor, and afterwards to groan heavily. Mr. Colman immediately repaired to the chamber, where he found the stranger speechless, and evidently dying. Mrs. Colman soon followed her husband to the chamber; the man gasped a few times after her arrival, and expired. The neighbors and a magistrate were called in; and the stranger was decently interred on the Tuesday following.

From the Camden (S. C.) Journal, Jan. 17.

Most Melancholy.—With sensations of unmingled sorrow do we perform the task this morning, of announcing the death of Col. Henry G. Nixon. He fell in a duel at 1 o'clock, P. M. on Thursday last, with Major Thomas Hopkins, of this District. The combat was near Augusta, Geo.

Deaths in New York, in 1828.—It appears from the annual report of the Inspector of Deaths, that the number of deaths in that city, during the year 1828, was five thousand one hundred and eighty-one; which, supposing the population to be 200,000, is one to every thirty-nine inhabitants.

The Tallahassee Floridian of the 6th ult. says: "Second crops of cucumbers, snap beans, climbing, green peas and tomatoes have been gathered this year, the two last are still to be found in many gardens."

The Rev. Dr. M. Auley, of the city of New York, was unanimously elected Pastor of the First Presbyterian Church of this city, on Monday, the 26th ult.—Philadelphia paper.

Pure Glass.—It is stated in the Literary Gazette, that Mr. Herschell and Mr. Faraday have at last succeeded in their long practised experiments for producing pure glass for optical purposes. It is believed that the attainment of this most desirable object will produce extraordinary results in the highest of all sciences, astronomy.

For Sea Sickness.—Take a few fresh figs, reduce them to a pulp, and mix them with a little rum or Champagne wine, diluted with ten or twelve drops of lemon juice, let the sea sick drink it, and they will speedily recover.—Aberdeen Chronicle.

Another Factory Burnt.—Whether the great multiplication of cotton factories renders the event of more frequent occurrence, or whether the nature of the occupations pursued in them are such as to make them more liable to take fire than other establishments, or whether finally their proprietors, discouraged by the increased competition, and consequently reduction of profits, are less vigilant in guarding against the causes of fire, we will not undertake to say, but certain it is, that burnings of cotton factories are beyond all proportion more numerous in this than in any former season. The Mercantile Advertiser of this morning, mentions that the Hiram Cotton Factory, situated about 30 miles from this city, was destroyed by fire early yesterday morning, together with a considerable stock of cotton, and some manufactured goods. This was an extensive establishment, owned by several wealthy individuals of this city, and is said to have cost about 50,000 dollars. It is understood the property was partly insured.—N. Y. Eve. Post.

Death of the King of Madagascar and the Rev. Mr. Tyerman.—A letter dated Tananarivo, near Tamatave, in Madagascar, 34th August, 1828, informs us of the death of Radama, the king of that island, some few days previous to its date, (27th of July,) and also of the decease of the Rev. Mr. Tyerman. Radama, it will be recollected, was a friend to the missionaries, and sent two of his sons to England a few years ago for the purpose of education. An astonishing improvement has been made in the laws and institutions of Madagascar during his reign, and the population were making rapid strides from barbarism to civilization. The Rev. Daniel Tyerman went out in May 1821, with George Bennett, Esq., a deputation to visit all the stations of the London Missionary Society, and after spending several years in visiting the islands of the South Seas, China and Hindostan, was returning home to communicate the result of his inquiries, when he died of apoplexy at Madagascar. He was about 56 years of age, and was for many years minister of an Independent chapel at Newport, in the Isle of Wight.

Temperance Societies have been formed in the city of Richmond, and in West Liberty, Ohio co. Va. University of Edinburgh.—Dr. Chalmers intends to introduce a system of more severe discipline, and his instructions are to be conveyed chiefly through conversations with his students. He himself will only lecture twice a week, the other days will be devoted to conversation. Butler's Analogy is to be his text book, from which he gives a portion nightly

to his students, to form the subject of the next day's examination. Besides these examinations, he daily devotes an hour exclusively to hear sermons, to allow himself more time to criticise the different productions.

The Editor of the York, U. C. Advocate, in noticing Gov. Van Buren's Message, heads the whole THE GRAND SECRET, and prefaces the Governor's notice of public schools with the following exclamation:—

"The attention paid to Education in the United States is the grand secret of their power, and the most indissoluble bond of their Union. They form their own Universities and Common Schools; we forsooth, must needs have ours sent out, characters and all, cut and dry from London, like Buonaparte's palace at Longwood."

Prosperity of Macon.—We mentioned a day or two since that a steamboat arrived at Macon, Geo. for the first time on the 15th ult. The Savannah Georgian remarks:—Six years ago, the state of Macon was a waste; now it has more than 100 stores, 8 or 10 large ware-houses, four banks, two printing offices, and many handsome dwelling houses, an elegant court-house building, two or three public schools in operation, a prospect of three places of public worship; exports 40,000 bales cotton each year, and is healthy withal.

Singular.—In digging a well, a few weeks since, in the Beach woods, a little east of Worthington, Franklin county, Ohio, the operator dug out a pine knot, about a foot in length, in a perfect state of preservation, about twenty feet below the surface. What is most singular is, that there is no appearance of pine timber ever having grown nearer than from 75 to 100 miles of the spot!

The French Societe de Geographie, have given a prize of 12,000 francs (nearly \$500) to M. Auguste Caille, the enterprising traveller who reached Timbuctoo.

A committee of the legislature of New Brunswick have reported favourably of the design of connecting the waters of the Bay of Fundy with those of the Gulf of St. Lawrence.

A man named Charles Keithline, while in a state of intoxication, fell through the bridge, upon the ice, at Wilkesbarre, Pa. on Saturday, 24th ult. and was instantly killed.

We are informed, on good authority, that Lake Jackson, in Florida, about thirty miles in length, has suddenly sunk ten feet; and the Indian cabins and peach trees are plainly discernable at the bottom. The foundation of this lake is said to be limestone, and cavernous.—Wash. Chronicle.

Mr. Bradford is preparing another volume of the History of Massachusetts. We understand it will embrace the period from 1890 to 1812. A great portion of this period was one of uncommon political excitement and party disputes.

It is stated, that a gentleman of the south lately brought to Washington city two varieties of Grape Vines, indigenous to the United States. Among them is said to be a slip of the vine, a native of S. Carolina, called the Supperwing.

The Albany Argus states that a caucus of the members of the common council of that city, on Friday evening, John Townsend, Esq. was nominated for the office of Mayor, in the place of Mr. Dudley, resigned.

Eight or ten houses were burnt in Shawan town, (Ill.) Jan. 10. Loss estimated at \$10,000.

In the House of Commons of North Carolina, the bill for putting down the banks has been rejected by the casting vote of the speaker.

The Legislature of Louisiana not being able to do any business for a week for want of a quorum, the attending members adopted a rule, of taking a daily list of the absent members, and stopping their pay.

The increase of the population of Philadelphia, since 1820, is estimated to be 50,000.

#### MARRIED.

In this city, on Wednesday evening last, by the Rev. Barnas Sears, Mr. John Wing, to Miss Susan Case, both of this city. By the Rev. Mr. Hawes, Mr. Arlow Collins, to Miss Mary Smith, of Windham.

At Suffield, on the 1st inst. by the Rev. Calvin Philleo, Mr. Harvey Sikes, to Miss Elizabeth M. Cooper.

#### DIED.

In Salem, (Mass.) last week, Thursday morning, about five o'clock, the honorable and venerable TIMOTHY PICKERNS, aged 34 years—most of the incidents of whose eventful life were connected with the revolution, independence, measures and politics of our beloved country.

A few days since, when the indisposition of Col. Pickerns induced him to call a physician, he remarked that that was the first occasion he had had for the services of that profession since the siege of Yorktown.

#### NOTICE.

By order of the Court of Probate for the District of Stafford, will be sold at public vendue on the last Monday of March, 1829, so much of the real estate of Ira Jewet, late of Tolland deceased, as will make the sum of Nine Hundred Dollars, with incidental charges. Sales to commence at the late dwelling house of the deceased.

JOHN WARREN, } Administrator.  
ELIZABETH JEWET, } trustees.  
Tolland, February 3d 1829.

#### STOCKBRIDGE MARBLE.

THE subscriber has recently received a very beautiful assortment of Stockbridge Marble, suitable for Head Stones, Tablets, &c. which will be sold on good terms, and the work warranted to please.

As it is not generally known, it might be well here to remark, that the Stockbridge Marble is not surpassed by any found in this country, for remaining firm in the weather.

Also—A large assortment of Washington, which is recommended to be of a very superior quality of the kind, and will be sold as cheap as the cheapest.

N. B. Soap Stone by the ton, or otherwise.  
A. W. ROBERTS.  
Hartford, Front St. Jan. 24, 1829.

#### HATS.

THE subscribers have on hand, a very extensive assortment of Hats, of every description, of the own manufacture, which they offer for sale on good terms as can be bought in the State, at their Wholesale or Retail.

BUFFALOE ROBES, Of a superior quality, which they offer for sale very cheap.

Also, A complete assortment of Men's and Boy's FUR AND HAIR SEAL CAPS.

Of a very Superior quality, which were selected the past week in New York; together with an extensive assortment of

HATTERS' TRIMMINGS, where those in want will do well to call, a few rods south-west of the State House.

HOADLEY & CHALKER  
Hartford Jan. 5th 1829.



## POETRY.

From the London Evangelical Magazine.

## PARAPHRASE OF PSALM VIII.

O Lord, where'er thy name is known,  
How good, how great, thou still appearest,  
Though far beyond our view thy throne  
In uncreated light thou rearest!  
The infant's lip, the suckling's tongue,  
To thee their grateful hymns would raise;  
If age should leave thy name unsung,  
Or mortal foe withhold thy praise.

When on the azure vault of heaven,  
The work of thine Almighty fingers,  
And on the orbs which thou hast giv'n  
To yield us light, our fancy lingers;  
Amidst those glories of the sky,  
How mean our earth appears! how dim!  
And what is man, O Lord, we cry,  
That thou should'st ever think of him?

For thou hast form'd his word rous frame,  
To that of angels scarce inferior;  
At glory taught his thoughts to aim,  
And mark'd with grace his fair exterior;  
To him, o'er all thy works below,  
Thou hast assign'd a boundless sway,  
That he to them might mercy show,  
And they might reason's power obey.

The herds that crop the dewy meads—  
The flocks that scale the heathy mountain—  
And every living thing that feeds  
By silver lake or crystal fountain,—  
The feather'd tribes of every land,  
The tenants of the stream and wave,—  
All, all to him thy bounteous hand,  
To him as thy vicegerent gave.

O Lord, where'er thy name is known,  
How good, how great, thou still appearest,  
Though far beyond our view thy throne  
In uncreated light thou rearest!  
The infant's lip, the suckling's tongue,  
To thee their grateful hymns would raise;  
If age should leave thy name unsung,  
Or mortal foe withhold thy praise.

## MISCELLANEOUS.

From the Evangelical Magazine.

## REFLECTIONS ON THE MORTALITY OF MAN.

The frail and precarious condition of man is demonstrated by proofs which can neither be denied nor mistaken. No one requires an accumulation of arguments, to convince him that he must one day die; the fact is on all hands admitted; but the great point is to have the mind duly impressed with it. Oh! how soon are the most striking events and solemn admonitions forgotten! The excitement which is produced in us however strong, is for the most part transient and momentary. A strange sort of delusion seizes and stupefies the mind, and it settles down again upon the lees of earth and carnality. Hence, in the Holy Scriptures, the same searching appeals on death and eternity are so often repeated. Hence the most vivid and affecting descriptions of the shortness of our continuance here, and of the infirmity and sorrow which enter into the lot of our present pilgrimage. But some may ask, Are threescore years and ten, the ordinary term of human life, to be called a short period? I answer, Certainly it is, when compared to eternity. The life even of Methuselah was but, to endless duration, what a drop of water is to the ocean, or an atom to the universe. In the flush of youth, while fancy forms a thousand flattering pictures, and sports amidst the delights of sense and sin, this representation is wholly disregarded. Time then seems slow in its movement; and life presents a vast and varied field, illumined with all the gay visions of hope and happiness. But the grey-headed senior, who is just finishing his mortal race, has widely different views. With him the enchantments of a delusive imagination have successively vanished away, in the progress of sober experience. The similes and figures used in Scripture, to set forth the rapidity and shortness of life, are remarkably apt and striking. It is a tale, a dream, a flower, a flood, a vapour. These are objects with which we are all familiar; but how few, alas! receive the monitory lessons they teach! The tale is soon told; the dream, with which we are tumultuously occupied, vanishes with the morning light, and not a fragment or trace remains; the flower opens its rich tints to the sun, but even in its bloom begins to fade, and shrink, and wither; the flood, caused by a tempest, rolls down the mountain channel, and is swallowed up in the sea; the vapour gilds with gold and purple the evening sky, but while we gaze and admire, melts and disappears. And why is human life so short and full of trouble? Why does God deface and destroy the work of his own hands? Whence this dire displeasure of the Almighty, which has swept away so many generations of our race, and has every where suspended signs and tokens of mourning, lamentation, and woe? "By one man sin entered into the world, and death by sin." Here the mystic veil is pierced—the cause of human frailty and suffering is disclosed.

"The same rash hand,  
That pluck'd in evil hour the fatal fruit,  
Unbar'd the gates of hell, and let loose sin,  
And death, and all the family of pain,  
To prey upon mankind."

The view of our frail and dying condition, gives rise to many serious and important reflections.

1. If the time of our continuance here is so short, and so speedily gone, how wretched is their state, whose hopes and hearts are confined to the things of earth! The men of the world, said David, have their portion in this life. And what a poor, uncertain, and unsatisfying portion it is, even at the best! They toil to heap up riches, and know not who shall gather them; riches which profit not in the day of wrath, because they can neither assuage the anguish of disease, nor bribe the King of terrors. Some walk in a vain show of pomp and power, and girt with a little brief authority, are for a season the objects of admiration and envy; while others pursue the chase of pleasure—crying, with restless solicitude, "What shall we eat, what shall we drink, and wherewith shall we be clothed?" But misery

lurks under the garb of splendour, and walks in the rounds of amusement and gaiety. The mere men of the world are subject to a thousand disappointments, in regard to those things on which their hearts are most passionately set. Thorns of vexation pierce them, while plucking their roses; bitters are dashed with all their sweets; and pangs, latent pangs follow all their pleasures. Many have honestly acknowledged this; and those who deny it in words, give proof of it by their actions.

But let us suppose the worldling to be successful up to the very point of his most sanguine expectations and wishes. Let him wade in wealth, and soar in fame, and revel in luxury. Is he now happy? No; for he sees,—and cannot shun the sight,—the ghastly spectre of death rapidly approaching, with a warrant from the King of kings to summon him away, and seize him in that cold hard hand, whose grasp is irresistible. Every tolling bell, every passing funeral, tells him that the end of his race is near; every pain and disease in his body, every hidden sting and dark surmise in his soul, tells him that his triumph will be short. The more any one possesses of earthly enjoyment, the more gloomy and horrible must be the sight of the grave, if there be no hope beyond it. Just when he is beginning to say to his soul, "Soul, thou hast much goods laid up for many years; take thy ease, eat, drink, and be merry;" his conscience hears a voice from heaven exclaim, "Thou fool! this night thy soul is required; and now whose shall those things be which thou hast provided?" Wretched then, beyond conception wretched, is their condition, whose hearts and hopes are glued to earth.

2. If the time of our continuance here is so short, and speedily gone, how necessary it is to seek a better inheritance beyond the grave. Had we been left in the bare dictates of reason, and the vague notions of tradition, how much perplexity would have agitated and harassed our minds! But Jesus Christ hath brought life and immortality to light by the Gospel. We are sure that all must feel an eternal weight of misery, or possess an eternal weight of glory, in the world to come. How, then, may we attain the final happiness of the saints? In no other way, than by looking to and trusting in the Lord Jesus Christ. All who have a part in the great salvation, are prepared to enter a better world. They can welcome the event, which makes nature shudder; they can exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." But the portion of joy and felicity, which awaits the righteous, must be desired and sought, before it can be attained. Alas! what multitudes around us never make it a matter of real concern, or of serious thought! Their efforts and contrivances are incessantly employed to banish all the apprehensions and fears of futurity. Our Lord exhorts us to seek first the kingdom of God, and his righteousness; to labour, not for the meat which perisheth, but for the meat which endureth to everlasting life. And are not these exhortations reasonable and highly important? Who can expect a place in the kingdom of God, without a title to it, and a fitness for it? Beyond the confines of this world, there are but two dwelling places for the souls of men,—heaven and hell. Heaven is a prepared place, for a prepared people, and the impenitent and unbelieving can have no residence there. Think of this, while the glad tidings of salvation are sounding in your ears; while the glorious sun of Righteousness is pouring the beams of spiritual day around you. Think of this, ye slaves of Mammon, ye sons and daughters of gaiety and dissipation, ye who are lovers of pleasure more than lovers of God. If your days are cut short while you remain in a carnal and unrepentant state, your hope will be cut off for ever.

To the humble and devout, who believe in Christ with all their heart, the king of terrors is transformed into a messenger of peace. Sin is pardoned; and a good hope, through grace, raises and animates the mind. "Death, to a good man," says Dr. Watts, "is but passing through a dark entry, out of one little dusky room of his Father's house, into another that is fair and large, lightsome, and glorious, and divinely entertaining." The pious Doddridge could say in his last hours, "I am full of confidence; and this is my confidence,—there is a hope set before me; I have fled, I still fly, for refuge to that hope. In him I trust; in him I have strong consolation; and shall assuredly be accepted in the Beloved of my soul. The Spirit of adoption is given me; and I have no doubt that life and death, and all my present exercises, are directed in mercy by my adored heavenly Father." Oh! how small a matter is the breaking up of the clay tabernacle, if we know that we have "a house not made with hands, eternal in the heavens." Happy, thrice happy change, to quit these frail tenements of flesh, that we may be clothed in vestures of celestial radiance, and enter into the Joy of our Lord!

"There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain."

## CHRISTIANITY HELPS TO CONVERT THE WORLD.

The world is naturally in a state of unbelief, and of opposition to God; and the majority of those who have been favoured with the light of divine truth are ignorant of the character and work of the Saviour. It is a lamentable truth, which both history and observation warrant us to assert, that the inconsistent practice of those who profess to know God, and the division of those who acknowledge the same Lord have awfully contributed to perpetuate the reign of infidelity, and to aid the god of this world, in blinding the hearts of the children of men. Have not the enemies of the cross frequently advanced the jars and contentions of the avowed followers of Jesus, as an argument

against the claims of their religion to divine origin? And what the melancholy extent of that injury is, which the immortal souls of men have thus sustained, will appear only on that day, when the secrets of all hearts shall be disclosed. A breach of that unity, therefore, which ought to distinguish the disciples of Christ, must be seriously deprecated by all who love him in sincerity and truth, as most prejudicial to his holy cause, and most injurious in its effects on the souls of men. What was it that actuated the Lord Jesus to breathe the petition to his Father, "I pray thee that they may be all one in us." It was not only his ardent desire for the spiritual enjoyment of his friends, but compassion also for a perishing world. It was not merely that his disciples might in their unity experience the riches of his father's love, but that "the world might believe that God had sent him." A Society of professed followers of Jesus, when united in the bonds of affection for the truth's sake, and animated by the sacred influence of the spirit of grace, affords to the world a demonstration of the divine mission of the Saviour, and attracts sinners to the knowledge and love of his name. And if this be a truth, as it regards one temple of the living God, how extensive would be the salutary influence on the souls of men, if all the disciples of Jesus were one, as Jesus and his Father are one? Were they to be "of one heart and one soul;" if those divisions which now unhappily exist were to be supplanted by a unity of judgment; and if those alienations which have so much defaced the beauty of Zion, were to be exchanged for the fervour of heavenly love, what a revenue of glory would redound "to him who washed us from our sins in his own blood?" What a powerful and incontestible evidence would be given that the Prince of peace had come into the world? How elevated and spiritual would the children of God be? and how much would the cause of Jesus prosper in the earth? No work can be more honourable than that of diffusing the light of the gospel over the benighted minds of the family of man. None can be so important in its present or eternal consequences as the powerful exhibition of that evidence which proves the mission and divinity of Jesus Christ. Is there then a Christian—a debtor to divine mercy, who can be in different to such a subject? No, that which unites him to his Saviour as his eternal all, binds him also to the momentous work, of promulgating the knowledge of his name in the world. Do we inquire in what manner we shall most successfully be so employed? Let the spirit of our Redeemer's supplication reply. Let us study to cultivate that unity for which he prays, both amongst ourselves and our fellow Christians, that, being one, "as the Son is in the Father, and the Father in the Son, the world may believe that he has sent him."—*Particular Baptist Magazine.*

## SOLACE OF RELIGION.

Misery is every where present, inflicting its anguish in every human breast. No situation in life, however elevated, is above its reach; none, however depressed, is beneath its notice. It goes up to the throne, and disturbs the quietude of the monarch, whose guards of honour cannot keep it off; it creeps into the lonely hut, wringing the heart of poverty; nor can the tear of want, nor the moans of distress move its pity. It fastens on the babe, in the days of infancy; follows him through the various stages of childhood, and of youth; becomes a more intimate associate as he advances in life, but often reserves its most poignant strokes and its bitterest draughts, till the time of old age, when the mind is bereft of its vivacity and strength.

Where can we find an antidote for a disorder so prevalent? Not in the speculations of philosophy. Philosophy teaches us that we must endure our sufferings because we cannot avoid them; and tells us, that to expect an entire exemption in a world in which they abound, would be visionary. Miserable comforter! Thou mockest my woe by attempting to alleviate it. Depart. I want some substantial relief. I want some prop on which I can lean in the days of adversity. Where shall I find it? In human friendship? Alas! that is too often a mere phantom of the imagination, which plays before the fancy while the sun of prosperity shines on my tabernacle, but disappears as the storm arises, and the darkness of the night falls upon me. I want a more stable source of consolation. Where shall I find it? In sweet submission to thy will, O my God! Here is bliss. Here I find joy and grief. Here I have bitter burdens of life made sweet; the heavy burden of care is lightened, and my strength becomes equal to my day.

## YOUTH'S DEPARTMENT.

## THE ORPHAN GIRL.

In the early piety of a child, there is something truly affecting. There is a sweetness of temper, a conscientious regard to duty, love of truth, and dread of sin. When God, in his righteous providence, has seen fit to deprive a lovely and interesting little girl of both father and mother—when her friends have "forsaken her," it is a scene doubly interesting to the pious heart.

A brief sketch of a little orphan girl, Sally McDonald, during the last days of her illness, in Orphan Asylum in New York, as related by the Superintendent, will now be given. For several weeks, her health had been gradually declining to a consumption. About the first of September last, fears were entertained, that she could not survive many days. She felt that her time was short, and that eternity was near.

Sabbath, Sept. 7, I asked her, if she thought that she would recover? She replied no. She said that she was not afraid to die. She appeared to have no desire to live. She was asked, if she loved Jesus Christ? She answered yes; he is indeed precious. Do you feel yourself to be a sinner? Yes—a great sinner.

Do you believe that Jesus Christ is able and willing to save sinners? Yes—"Jesus Christ came into the world to save sinners."

She thought that heaven would soon be her home; and that it was a most holy and happy place. She appeared to be so near the grave and the eternal world, I told her, that this Sabbath probably would be the last she would spend on earth—that she had entered upon the last week of her life; and very soon, she would be called to exchange time for eternity. She looked very composed and happy. The thought of dying did not alarm her. Believing Christ to be her Saviour, she was ready to resign her spirit into the hands of God, who gave it. She was so feeble, that she conversed but little afterwards.

On Wednesday evening following, she requested, that several chapters might be read from the bible. The next morning she grew worse, and it was evident, that the hour of her departure had come. She cast her eyes round the room, and seemed to say to a number of children present, I am going to leave you. We knelt down and prayed; I commended her to God, and the word of his grace. And I trust her immortal spirit winged its way into mansions of unceasing glory in the heavens. She died without a struggle or a groan, about 8 o'clock on Thursday morning, 11th September, aged 8 years and 11 months.

The next day her funeral was attended, and more than one hundred orphan children followed her corpse to the grave, where we committed dust to dust, there to rest till the morning of the resurrection, when the trumpet of the arch angel shall sound through the caverns of the dead, saying, arise and come to judgment. She was permitted to spend but a few short years on earth. Her parents died in her infancy—her brothers and sisters, were "far away," and there was no friend near to weep over her, or drop over her grave one solitary tear.

And now, dear young children, who have parents and friends to console and comfort you when you are sick, and weep over you, were you called to die; remember that you may very soon be deprived of them, and yourself left an orphan. Think too, that you may die in the morning of life; and have no near friend to stand over you, and watch you, in your departing moments. Do you think, that in a very little while you may be called to render in your account? Have you ever thought seriously about your immortal interests? That you have souls of infinite value, that will live when worlds shall expire? Eternity is just before you; and are you prepared to sing the song of the Redeemed through ceaseless ages? If you are, let ascriptions of praise ascend to Him who has bought you with his blood—washed you, and made you heirs of heaven.—*Y. Friend.*

## THE ROSE.

I saw a rose perfect in beauty; it rested gracefully upon its stalk, and its perfume filled the air. Many stopped to gaze upon it, many bowed to taste its fragrance, and its owner hung over it with delight. I passed it again, and behold it was gone—its stem was leafless—its root had withered; the enclosure which surrounded it was broken down. The spoiler had been there; he saw that many admired it; he knew it was dear to him who planted it, and beside it he had no other plant to love. Yet he snatched it secretly from the hand that cherished it; he wore it on his bosom till it hung its head and faded, and when he saw that its glory was departed, he flung it rudely away. But it left a thorn in his bosom, and vainly did he seek to extract it; for now it pierces the spoiler, even in his hour of mirth. And when I saw that no man, who had loved the beauty of the rose, gathered again its scattered leaves, or bound up the stalk which the hands of violence had broken, I looked earnestly at the spot where it grew, and my soul received instruction. And I said, Let her who is full of beauty and admiration, sitting like the queen of flowers in the mastery among the daughters of women, let her watch lest vanity enter her heart, beguiling her to rest proudly upon her own strength; let her remember that she standeth upon slippery places, "and be not high minded, but fear."—*Mrs. Sigourney.*

## VARIETY.

CIRCULATION OF THE BLOOD.—The circulation of the blood is a process so beautifully performed, and so wonderful in its operation, that admiration at the great Contriver must fill the soul of every feeling person. Here is a volume of blood, equal in quantity to about seven or eight gallons, constantly rushing through and into every part of the body—a tide continually ebbing and flowing, and preserved in its incessant motion by the action of an organ scarcely so large as two closed hands—forming, moreover, in its progress, the necessary support and nourishment of the body, building up, regenerating those parts which have been deranged by accident or decay, and imparting spirit and energy to the living frame. All this is constantly being done, while we, if the body be in health, neither notice the rushing up of the tide, nor the action of any part of the inimitable machinery used in its circulation. We do not palpably feel the formation of the blood, nor any of its subsequent operations. The different secretions are formed, but we are perfectly unconscious of the process. When we want them they are ready, and are easily produced; thus we have bile, gastric juice, saliva, tears, and other fluids ready for use, and fit for the various purposes for which they are all intended. Let the skeptic think well on these things and then doubt, if he can.—*Chronicle of the Times.*

The following fact, is recorded in an obituary notice of Mrs. Lydia Dearborn of Boston—"One of the many proofs of this strength and cast of character, is fully substantiated by her correcting a deformity in the feet of one of her children. It was born bent up to the front bone, without the appearance of a correct ankle or heel. When two days of age, this an-

xious parent commenced an operation by gentle bandages, to bring down this crooked limb to a natural and useful position. These bandages were renewedly tightened, as often as the health and strength of the infant would permit. In a little time a wooden sole was put to a cloth shoe, with side supporters; then leather, and lastly, an iron shoe, with iron splinters for the sides, to give an additional force to the operation. Thus, step by step, for twelve years did this good matron advance firmly to the praiseworthy object of altering the perpendicular position of this foot, to a horizontal one; when, after putting on and tightening the bandages but little short of 80,000 times, complete success crowned her efforts—the bandages were removed and the once crooked foot could never since be discovered from the straight one, in any walk or 'mazy dance' of life. The daughter still lives to bless the memory of her affectionate parent; and the principles and facts of this case, and also the shoes preserved, for the benefit of those who may be placed in a similar situation with their offspring.

May not a valuable hint be derived from the foregoing fact in relation to the moral deformities of children? Let the same attention be given to the correction of bad passions, and wayward follies, and what a change might we not discover in the moral constitution of the rising generation? This mother patiently sits down and bandages and re-bandages the decrepit foot of her child, 80,000 times. Were we to apply the bracing admonitions of parental kindness, and to accompany all our affectionate prayers to God for our naughty offspring, whose only crime is their having inherited our nature, might we not reasonably expect a blessing?—*C. Star.*

He that hath slight thoughts of sin, never had great thoughts of God.

In all worldly joys there is a secret woe. They only are wise who are wise to salvation.

Time is short—and if your cross is heavy, you have not far to carry it.

All the afflictions that a saint is exercised with, are neither too numerous nor too sharp; a great deal of rust requires a rough file.

I know no sweeter way to heaven than through free grace and hard trials together; and where grace is, hard trials are seldom wanting.

I never trusted God but I found him faithful, nor my own heart but I found it false.

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Hartford June 21

At a Court of Probate holden at Simsbury, within and for the district of Simsbury, on the 26th day of January, 1829:

Present, JOHN O. PETTIBONE, Judge. On motion of the Administrators on the estate of FRANCIS BARNARD, late of Simsbury, within said District, deceased:—This Court doth appoint the 16th day of February, 1829, at two o'clock, P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration account on the estate of said deceased; and doth direct said Administrators to give public notice to all persons interested in said estate, to appear (if they see cause), before said Court at said time and place, to be heard therein, by advertising the same in a newspaper published in the town of Hartford.

Certified from Record,

JOHN O. PETTIBONE, Judge.

Jan. 31.